inexpressible joy, which, sympathetically studied, judiciously adopted, intelligently imparted and reverently received, might form the pabulum—the staple food—for his and many a coming generation of eager seekers after God. In this spirit, not of a prudent adherence to mere antiquity, but of an honest search for, and a grateful appreciation of the seeds of imperishable truth, he sought to lay down the *Vedanta* of the *UpanisJzais,* stripped of its strange and disgusting coverings, as the basis of the new national life.

He possessed the courage, the p3rsevorance and the self-denial of the true miner and of the true scholar and found even in the darkest and dustiest shafts real nuggstsof thought and inspiration and precious jew3ls of faith an! hop3. It was because he recognised in th.3 *UpmisJza^s* s33ds of eternal truth and was bold enough to distinguish between what was essential in them and what was not, that he translat3d, with expositions of his own, some of the principal Upanishads and also the Vedanta Sutras and the Bhagavadgita which were concealed within the more or less inaccessible curtain of the Sanskrit language, into English, Hindustani and Bengali and also published, for the

edification of all religious
denominations in India, what he called [4t]
An **abridgement**
of the Vedanta or the **resolution of all**
the Vedas, **the**
most celebrated and revered work **of**
Brahmlnical
theology, establishing the Unity of the
Suprems Being
and proclaiming that He alone is the
object of pro-
pitiation and worship.[y)]

Thus Ram Mohan Rpjfen funded his
message on the
Upanishads for their intrinsic worth as "
the one unsectarian
basis and meeting place", the suggestive
source and the
harmonising synthesis—of the various
schools of Indian
thought. Among the national scriptures,
he valued the
Upanishads for their divine authority of
eternal truth;
among the great "world books", he
welcomed them for
their bracing, cheering national air. Thus
does the soul